



THE
H O N O U R
O F T H E
G O U T.



(Price One Shilling.)

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THE
H O N O U R
O F T H E
G O U T.

O R,

A Rational Discourse,

D E M O N S T R A T I N G,

That the *GOUT* is one of the greatest Blessings which can befall Mortal Man :

That all Gentlemen who are weary of it, are their own Enemies :

That those Practitioners who offer at the Cure, are the Vainest and most Mischievous Cheats in Nature.

By way of LETTER to an Eminent Citizen ;
Wrote in the Heat of a Violent *Paroxysm* :
And now publish'd for the Common Good.

By PHILANDER MISAURUS.

L O N D O N :

Printed for J. ROBERTS, near the *Oxford-Arms* in *Warwick-Lane*. MDCCXX.

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To all the Numerous Offspring of
 A P O L L O ; whether *Dogmati-*
cal Sons of Art , or *Empirical*
 By-blows.

To all *Pharmaceutick* Residentiaries
 in Town or City : Also to all
 Strolling Practitioners and Im-
 postors.

G E N T L E M E N ,

IF this LETTER shall happen in any
 Measure to spoil your Trade, Heaven
 make me thankful : For well I know, that
 yours is the very Trade of Two Famous
 Princes , that have (by one Method or
 A 3 other)

ij D E D I C A T I O N .

other) rid out of the way very great Numbers of Men.

A Malefactor condemn'd to die, ought to be free from all manner of Insults as he goes to Execution. I know it ; and therefore do not Dedicate this LETTER to you by way of Insult ; but friendly to mind you, That since your unrighteous Trade is broke, or breaking, you would timely bethink your selves what honest Employment you may be fit for. If you'll take my Advice, you shall Travel : For to your Sorrow, you have known an overgrown Farrier from Abroad make a great Doctor in England. Why should not you make as good Farriers abroad, as they do Doctors here ?

This is certain, like true Farriers, you have prescrib'd to many a weak Man a Medicine for a Horse.

So

So then for the *Materia Medica*, 'tis the same. Nothing will be troublesome and uneasy to you in your New Profession, but that you shall never get as much by Practising on the Spavin as the Gout: But you must be content with less Earnings. What! you can't in Conscience expect as much for Killing a Horse, as a Man.

To this Change of your Profession, not only the Discovery of the Frauds and Dangers thereof, but also the Name of your Great Patron Hippocrates invites——
 What are You more than He? Come, come, τὸ νόμα ἢ τὴν τέχνην μεταμείψατε; Change Name and Profession: Better a Murrain among Horses, than a Plague among Men.

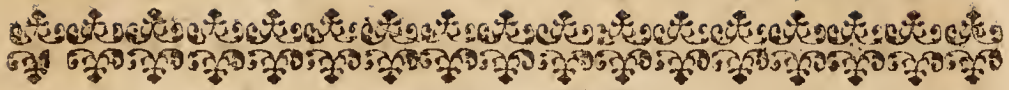
Having thus oblig'd you, Gentlemen, in an Epistle Dedicatory, by minding you of the imminent Decay of your Practice upon Human Bodies, and teaching
 you

iv D E D I C A T I O N.

you how to make the best of a bad Market, by trying Experiments upon Horse-flesh ; I hope you will make me that grateful Return, as to prevent the Obligation I confer on you from turning to my Prejudice.

Therefore if any Gouty Person that may happen to malign you, shall object against me, and say, I had better have made a Forlorn Regiment of you, and sent you to have been knock'd o' th' Head in Flanders, than given you a License to kill Horses ; Remember to say this for your Selves and your Benefactor : That when the Devils were ejected out of Human Bodies, they were suffer'd to enter into Swine.

U P O N



U P O N T H E

First Fit of the Gout.

W Elcome, thou friendly Earneſt of Four-
[ſcore ! }
Thou that alone haſt got the Sov'reign Pow'r }
T' attend the Rich, unenvy'd by the Poor ! }
Thou that doſt *Æſculapius* deride,
And o're his *Gallipots* in Triumph ſtride !
Thou that art us'd t' attend the *Royal Throne*,
And underprop the Head that wears a *Crown* :
Thou that do'ſt oft in *Privy Council* wait,
And guard from dozy Sleep the Eyes of State :
Thou that do'ſt oft in pamper'd *Prelate's* Toe
Emphatically urge the Pains below :
Thou that upon the *Bench* art ſeated high,
And warn'ſt the *Judges* how they tread awry.
Thou that art always Half the *City's* Grace,
And add'ſt to ſolemn Noddle ſolemn Pace.

[a]

Thou

Thou that art us'd to sit on *Lady's* Knee,
To feed on *Jellies*, and to drink *cold Tea* :
Thou that from *Velvet Slippers* ne're art free :
Whence is this unfought Honour unto me ?
Whence can this mighty *Condescension* flow,
To visit my poor *Tabernacle* ?——Oh !

THUS *Jove* vouchsafes on *Ida's* Hill to sit,
At poor *Palemon's* Cott, to take a Bit :
Pleas'd with his poor but hospitable Feast,
Jove bad him ask—and granted his Request.
So do Thou grant (for Thou'rt of Race Divine,
Begot of *Venus* by the God of *Wine*)
My humble Suit, Either to give me Store
To entertain thee, or ne're see me more.

ADVER-



A D V E R T I S E M E N T.

THIS Piece [as appears from
many Passages in it] was
wrote towards the Beginning of the
Reign of King WILLIAM. The
Author is since Dead.

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THE
H O N O U R
O F T H E
G O U T.

S I R,



Owe you a greater Observance,
more profound Respects, and
hearty Thanks, for Favours
to which I had not Merit
to pretend, than I am able
to express, should I make Words and
Phrase my Study : But I am not like to do
that at present ; for you have us'd me so
B of

of late, that you tempt me to think, you are going to put as much Despise into one Scale, as ever you put Obligation into the other. Why, Sir! I am inform'd that your Worship, not having a right Sense of Things, nor the Fear of God before your Eyes, should, to the Disgrace of your own Virtue, give your Tongue the Liberty, in an open *Coffee-House*, to speak ill of the *Gout*. Of the *Gout*, Sir! which if you look on as a Disease, you ought to welcome as the most useful and necessary Thing that could have happen'd to you. But if you consider as becomes you, then, with me, you must reverence it as a Power Divine ;

*On whose sacred internodial Altars, I
Each Spring and Fall at least will sacri-
[fice
Morbifick, painful Loads of Matter tar-
[tarous,
With Recrements of nervous Juice im-
[pregnate.*

WOULD you your self, Sir, patiently endure the Honour of our Great Master, our Rightful and Lawful King, to be contemptuously reflected on, by e're a Recreant Piece of Conscientious Priestcraft that infests the Town? Then why should not
I be

I be concerned for the Honour of my great Master, the *Gout* ; who claims not, 'tis true, the Power he exercifes over me by any Hereditary Pretence, but from an Origin altogether as facred and indisputable, *viz.* some voluntary Acts and Deeds of my own ?

Y E T you could say, That when the Almighty God had, out of rude *Chaos*, built this goodly Frame of Nature, which we see, and form'd his Noble Creature, Man ; he indulged the Devil to create some one Thing ; and his damn'd Envy gave Being to the *Gout*. Now I am confident, Sir, and have great Authorities for it, that if the Devil ever created any Thing, it was the *Doctor* ; of whom since you have made so much Use, I know not but it may be rationally inferr'd, that you have dealt with the Devil.

T H E *Gout*, Sir, whether you know it or no, was postnate to the Creation, and younger something than the Fall of Man ; who having incurr'd the Sentence of Death, the friendly *Gout* was sent in Mercy down from Heaven, to lengthen wasting Life. By my Consent, you should never have the *Gout*, who have no more

The H O N O U R

Consideration in you than to blaspheme it.

I ALWAYS took your Worship for a Person the most accomplished our City has ever bred. I imagin'd that you thoroughly understood most Things : But it could never enter into my Head, that you should fall into so profane an Error as to think, into so rash a Practice as to speak ill of the *Gout*. But because my Soul has been full of humble Deference to your Worship, I will be at some Pains to recover you to your right Mind, and a due Veneration of that friendly *Dæmon*, the *Gout*. For tho' you may value your self, and reckon that no girding Satyrift can take up the old Proverb against you, and say, *That you are afraid of your Friends, when there are none near you* ; yet, what is worse, they may reproach you with this disgraceful Truth ; *You are afraid of your best Friend, when he kisses your very Feet*.

Now, upon this Subject having no need to use the inveigling Arts of Oratory ; I shall not, with Tropes and Metaphors, with Flourishes and Amusements of insinuating Words, seek to divert your
Mind,

Mind, and cheat your Judgment ; but to make my Work the shorter, and do it effectually, press you with plain Demonstration.

Y O U R Error, Sir, was this ; That the Devil created the *Gout*. I prove he did not.

Y o u know, Sir, that the *Man of Sin*, the *Son of Perdition*, best known by the Name of *Antichrist*, is the *Pope*. You must not doubt of this ; for till the Days of that Excellent Prelate, Archbishop *Laud*, the whole Stream of Protestant Interpreters gave it so. A Learned Chaplain of his has put that Character upon the *Grand Signior* : And a famous Annotator has taught our Church to split *Antichrist* into *Simon Magus*, and his *Gnostick Followers*.

I M U S T confess, I have a sort of a Respect to these Authorities : But the Body of modern Dissenters, and the general Agreement of Interpreters, *Whig* and *Tory*, in the Age before, weighs them down. Take in then the Lay-Mobility of the Nation, (who should know something, but are confident of nothing more, than that *Antichrist* is the *Pope*) and your
- Wor-

Worship will agree it with me, that that's the plain Truth of the Matter.

By the way, I will observe one Thing ; which will not trouble my Demonstration, but let your Worship see, how ready I am to allow you in your Speculation all that can reasonably be desir'd.

A CELEBRATED Author notes, That the Ancients describ'd *Antichrist* by the Phrase of *πρωτότοκος τῆς Σατανῆς*, *the First-born of the Devil*. Supposing now that the Devil created something, as you contend ; you see, it could not be the *Gout* : At least, not if you'll be judg'd by the Fathers ; but rather *Antichrist*, or the *Pope*.

I DESIRE your Worship to consider next, That you shall not read in *Platina*, *Onuphrius*, or any later Antichristian Biographer, that ever fætid Toe of *Pope* was visited with beneficial *Gout*. But had so great a Blessing been created by the Devil, as you fondly imagine, the Devil had for certain bestow'd it on his First-born, the *Pope* : Nay, and then too, instead of the filthy Scrutiny through the Porphiry Chair, for old and wasted Testicles, the Deacon had only pull'd off the Stocking of the Elect ; and the ratificatory Report had

had been, *Dominus noster Papa habet Podagram.*

IN short, Sir, *Antichrist*, or the *Pope*, [for they are one and the same First-born of the Devil, according to the Ancients] being never favour'd with the *Gout*, it is plain that the Devil did not create it, *ὑπερ ἔδει δεῖξαι*; which was the Thing to be demonstrated.

HAVING thus, Sir, utterly confounded your Error; my next Labour shall be, to instruct you in a sounder Persuasion. The *Gout* was sent in Mercy down from Heaven, to lengthen wasting Life.

THE Seat of this friendly *Dæmon*, by whom every afflicted Man receives a Thousand times more Benefit, than ever *Socrates* by his; his Seat, I say, is in the nervous Parts: He commonly visits the *Internodia* of the Bones of the Feet; sometimes the Hip, the Knee, the Elbow, Shoulder, Wrist, and Ankle. But to prove its Divine Original, I will proceed methodically, and from his lowest Commendations, ascend by Six just Steps or Degrees, till I have rais'd him above the Stars, and enter'd him among the Celestial Spirits: To whom, Sir, you will

will then be tempted to offer up your Oraisons in the prescribed Form, at the End of an old Manuscript Missal, communicated to me by a Learned Antiquary, a great Collector of those Rarities. The Form this ;

‘ B L E S S E D *Gout* ; most desirable
 ‘ *Gout* ; Sovereign Antidote of murder-
 ‘ ing Maladies ; powerful Corrector of
 ‘ Intemperance ; deign to visit me with
 ‘ thy purging Fires, and throw off the
 ‘ tophous Injury which I may have suf-
 ‘ fer’d by Wine and Wit, too hard for the
 ‘ Virtue of a Devotee upon a Holy Festi-
 ‘ val : But fail not thy humble Suppli-
 ‘ cant, who needs thy friendly Help to
 ‘ keep his tottering Tenement in Order :
 ‘ Fail him not, every Vernal and Autum-
 ‘ nal *Æquinox*.

I K N O W some precise Doctors are against all Invocation of Saints : At present I shall not dispute with them ; but they must grant me, That there’s more to be said in Justification of such a Prayer to the *Gout*, than can be said for the Offices directed to any other Saints, not excepting the Virgin. For I defy their Worshippers to prove, That there has been the Tythe of so much Good done
 by

by them all, as I shall prove has been done by the beneficial *Gout*.

I BEGIN at the lowest Step; and note,

FIRST, *The Gout gives a Man Pain without Danger.*

IT is possible, I confess, that a Sick Man, if he were directly ask'd to declare his Sense of the Matter, might refuse to acknowledge the Benefit of *Pain without Danger*; for Sicknes and Peevishness commonly go together: But mind his Discourse at another Time, when he talks from the Heart, and is not upon his Guard: Then, O then, *Pain without Danger is a blessed Thing.*

FOR instance: ——— Suffering under a painful, threatenng Distemper; What's his first Question to the Physician, but this? ' Doctor, Pray be plain with me, and let me truly know what I am to expect. Don't flatter a Sick Man; but tell me, Am I like to recover, or no?' That Pain, you see, which he suffers, does not at all trouble him: He's only afraid he shall die. Secure him against that Dan-
C
ger;

ger ; and all is well with him. Cut, slash, burn ; no Pain is grievous, if it promise to set us out of the Danger of Death.

W H E N the other Doctor comes ; the Physician of the Soul, I mean, whose Coming bodes no good to the Body ; He tells the Decumbent a long Story of the Pains and Misery of Life, in order to make his *Nunc dimittis* go down the easier. But that Method seldom takes ; for not One of a Hundred is so bad, but he's content to live, and put the rest to the Venture.

T H E Fear of Death is generally more grievous, than all the cruel Pains of a wretched Life. But since we must have Pain while we live, give me the Pain of the *Gout*, which has no Danger attending.

H E R E some malevolent Adversary may importunately object, Did never any Man die of the *Gout* ? To this I answer,

I. I H A V E not yet affirm'd, That the *Gout* can make a Man immortal : Tho' I will boldly say thus much ; It
very

very often keeps a Man alive, till all his Friends are weary of him.

BUT, 2. Should I venture to say, that the *Gout* has in it self the Power to make a Man immortal, it ought not to seem so very strange, all Things being consider'd. If that be true, which some Authors write of the Noble *Paracelsus*, he had the Secret to make a Man immortal; and I would not say he ly'd, tho' himself dy'd about Forty: For perhaps he did not like his Company: But it must have been by way of his Discovery, to give any Man the *Gout* when he pleased. In that I am positive.

HERE the Objector will scornfully put me in mind, That *Gouty* Persons 'scape Death no more than other Men: Which is very true; but that's because Men are Fools, and don't know when they are safe. They must be Curing the *Gout*, forsooth; and to that end they deal with the Doctor, *i. e.* with the Factor of Death, the Emiffary of Hell, the Purveyor of the Grave: Damn'd Alchymist, good at Calcining nothing, but Living Bodies into Dust and Ashes.

LET every one bear his own Burthen: The *Gout* has nothing to do with the Carnage of the Doctor.

ALL that can be rationally said against the *Gout*, is, That it does not actually preserve Men, in Spite of their own Folly, and the Doctor's Ignorance. And yet there is the Right Honourable Sir R. H. the *Gout* is so salutary to him, that two *Swiss* Doctors can't dispatch him. What would a certain Lord give, that those two coagulating Spirits could remove his Honour's *Gout*? But say I, *Gout*, hold thy own; for Earth has more need of the Cripple, than Heaven of the Saint.

AND now, Sir, let me tell you a Story; the famous *Willis* shall be my Voucher, who dissected the Body of the Reverend, Learned, and Pious Dr. *Hammond*, kill'd purely by his Friend; who unhappily taught him a Medicine to cure the *Gout*; upon the Success of that Medicine, the Doctor's old Nephritick Pains return'd, and in a Fortnight dispatch'd him.

THEREFORE for your own, for your Lady's, and for your Childrens Sake, Sir, welcome the *Gout* to your House; and

and shut all your Doors against the Physicians : I'll warrant you for upwards a Hundred.

L O R D ! how glad shall I be, to see 'em pick Chalk-stones out of your Worship's Feet, some Forty or Fifty Years hence ! By that Time, you'll have learn'd so much Patience, as never to roar for the Matter. But if you do roar, [for that may be then as you use your self now] they that look on, if they love Life, will envy, not pity you.

I N D E E D, you are already a fit Object for the Envy of thinking Men ; for I have heard you confess that yours is an Hereditary *Gout*, and that's for the better. An Hereditary *Gout* is a far greater Happiness than an acquir'd one. What a deal of Intemperance, and amorous Excesses, might it have cost your Worship, to have got the *Gout* before Forty ; whereas now you have the mighty Blessing for nothing, *Sorte nascendi* ? It is your Birth-Right, Sir ; Never think of parting with it.

P E R H A P S you may be now tempted to ask me, How I acquir'd my *Gout* ?
I shall

I shall not be shy to satisfy your Curiosity, for I came by it honestly.

WE Scholars have a way by our selves to come at the Blessing, without ever being beholden to the God that chears the genteel Candidate of the *Gout* by Day, or the Goddess that entertains him on Nights. We lead sedentary Lives ; feed heartily ; drink *quantum sufficit*, but sleep immoderately : So that the Superfluities of our sober and grave Fulness not exhaling, we very honestly prepare tartarous Matter for the *Gout*, for the beneficial *Gout*, which gives us Pain without Danger.

ASCEND we now the next Step ; which advances the Honour of the *Gout*,

2. THE *Gout* is no constant Companion ; but allows his Patients lucid, joyous Intervals.

HUMAN Nature is so fram'd, that no one Thing is agreeable to it always ; therefore it is well for us that the World is so full of Changes. The Earth we tread on, the Seas we sail on, the Air we breath in, the Starry Firmament expanded

panded round us, have their continual Vicissitudes, which all make for our Advantage and Delight.

THE Body of Man is a true Microcosm in this respect, for it never continues in one Condition : And upon the same Account, his Mind is a very fit Guest for his Body ; for, at different Times, he thinks and speaks different Things :

— *Modo Reges atq; Tetrarchas.*

Omnia magna loquens, modo sit mihi.—

Sometimes he'd talk of Heroes and of

In mighty swelling Numbers, mighty

[*Kings,*
Things ?

And then, again, let gracious Fortune

A little Meat and Drink, enough to

[*give*
live ;

Let her a Coat to keep out Cold present,

Altho' 'tis thick and coarse, he'll be con-

[*tent.*

Mr. Creech.

How welcome is a Guest, that knows when to be gone ? But if his Stay be longer than ordinary, we are ready to thrust

thrust him out of doors. For these, and the like Considerations, the way of the *Gout*'s dealing with his Patients can never be enough esteem'd.

W H A T E V E R some impatient, weak Minds may think, 'tis manifest that the *Gout*, by his coming and going, takes the right Course to be very agreeable and obliging. Weak People may curse the *Gout*, and wish to be wholly excus'd from his intermitting Visits : But I look upon such People as Men that are weary of the World ; and being willing to leave it, I grant they have Reason to be angry with the *Gout* ; with the *Gout*, that folds their Mortality so fast about them.

Y O U R Worship has been guilty of this Impatience ; but I hope to recover you to a better Mind.

I H A V E already shown you, That to a wise Considerer, the Absence of Danger takes off from the Pain of the *Gout* : But some Pain there is, and ought to be ; for constant Health has no Relish ; 'tis an insipid dull Thing.

T H A T Reverend Calvinist, Dr. Twiss, affirms, That 'tis better to be *Damn'd*,
than

than *Annihilated*. I might, I suppose, with less Offence affirm, That 'twere better to be *Dead*, than never to be *Sick* of the *Gout*. Nay, this I am sure of, That all the sober and experienc'd People will be so far from taking Offence, that I shall have them on my side, if I venture on that Paradox. For how often have I heard a grave Adviser, one that had try'd Health and Sicknes (alternately) for many Years, tell the robust, young, riotous Fellow, that he knew not the Value of Health? No; how should he, having never been sick?

BUT why should his sober Adviser press him to be careful of his Health? That's the way never to understand the Delicousness of it: By that time he gets the *Gout*, he'll throughly understand the Matter, I'll warrant him.

SET me two Men together, one that never knew Pain, and another newly recover'd of the *Gout*; observe them both narrowly: In the former, perhaps, you may perceive an easy, even Temper; but the latter is ravish'd with Joys and Satisfactions, which if his Tongue does not declare, his Hands, and Feet, and Gesture shall.

H O M E R says, That the Beauty of *Helen* was a Prize worth all the Blood spilt thro' the long Course of a Ten Years War. *Homer* would not have redeem'd those Lives by the least Injury to that adorable Lady.

S U C H are the lucid Intervals between Heart-breaking Fits of the *Gout*, worth all the Ravings and Roarings, which the violent Paroxysm forces from the tortur'd Patient : And who would spoil the refin'd Pleasure of his Recovery, by wishing to have one angry Throb, one heavy Groan bated him ?

Si parvis componere magna liceret :

I F we might compare great Things with small, the *Gout* is to Health, as Ham and Tongue to Wine ; or rather, as Ζώνη Ἰούζου to the Lover's Congress.

C O U R A G E, Sir, and be advis'd by me. 'Tis good Advice I am giving ; and you shall have it *gratis*. When your Foot swells, and burns, and throbs, banish all foolish Sorrow and Repining ; instead whereof, let swelling Joys dilate your generous Breast : When sharp, fermenting Juices (not easily miscible) shall meet,
and

and by their furious Contest, cause cruel Twitchings of your nervous Fibres ; comfort your Heart, and be extreamly pleas'd. When Masculine, Acerous Recrements shall, with Female Tartarous Matter, mix, engender, and beget a Tophous Mass ; when that same Tophous Mass shall lodge in the *Internodia* of your Worship's Bones, entertaining you with a rending Solution of Continuity ; then let your Soul triumph : But touch not, taste not the *Crumen-Emulgent* Doctor's Emulsions, Julips, Apozems ; nor let his Repercussives or Resolvents, Cataplasms and Anodynes, touch you. So let your Friend the *Gout* take his Course, and maul you soundly.

O ! So easy, so pleas'd, so joyous, so happy, so bless'd will you be, when the Turn of Health shall come ! Why, Sir, you'll be in Heaven ; in Heaven, while you are on Earth ! You'll be entirely beatify'd on this side the Grave ; and that's more than *Solomon* has arriv'd at yet, [if you can give any Credit to a *Catholick* Painter] for but one Half of him is glorified ; the other fries in Flames, vex'd by tormenting Devils. Like the Noble *Shaftsbury*, in *Windsor-Hall* : Be-shrew the Painter for - - - his Pains.

Fas est & ab hoste doceri :

L E A R N of our common Enemy, Sir. I fancy the late Tyrant solaces his Exile, with the Expectation of a Return to trample on the Liberties, and riot in the Blood of *Hereticks* : But before ever that dismal Day come, may the *Gout*, my Life's kind Preserver, and my dear Life it self, forsake me. Only I will make it in my Bargain, I will not stand to this Wish, if my Help can contribute any thing to oppose his Invasion.

I A M much of the mind, Sir, that by what I have said already, you are becoming a Profelyte : But before I have done with you, you shall chuse to part with your Eyes, rather than your true Friend the *Gout*. The mighty Blessing whereof that you may the better understand, mount with me one Step higher, and then take notice of this further Advantage of the *Gout*.

3. T H E *Gout* presents you with a perpetual *Almanack* :

A N D

A N D that it may never be out of the way, but ready always for your Worship's Use, safely deposits it in the *Internodia* of your Bones.

BAROMETERS, *Thermometers*, and other the Inventions of Men, (not yet perfect Masters of their Art) serve more for the Delight than the Use of the Curious; but the useful Pains of the *Gout* give your Honour trusty Prognosticks of the Seasons. As often as a moist Constitution of the Year, *South* or *North* Winds, or Snows are at hand, you predict those Things from the Accesses of your Pains: And by the Absence of your Pains, you foreknow the contrary. So, one way or other, your *Bone-Almanack* serves for all Changes.

O U R *Lilly's* and *Gadbury's* foreknow when it shall be Rain-like, or Snow-like: But what your Honour foreknows by means of the *Gout*, does afterwards actually come to pass. Dr. *Goad* knew more of the Stars and their Positions than you, but not Half so much of their Influence.

S P I N O Z A will have it, That when a *Jewish* Prophet foretold any Thing, he gave a Sign, a present Sign, which was a
Con-

Confirmation of his Prophecy. You have the Sign within you, Sir ; and are a true Prophet all over.

M A J O R A *Animalia diutius visceribus Parentum continentur*, says Pliny : Nature gives to larger-siz'd Animals a longer Stay in the Womb of their Mother. Their mighty Limbs, and vast Frame of Body, are not so soon fashion'd and perfected, as is the compendious Texture of lesser Animals.

So is it with the most Noble Arts and Sciences, with the most useful Inventions, when first brought to light. Every Man is taken up with unactive Extasy, and lazy Admiration ; greatly pleas'd to be taught, and let into Mystery, and as well content to know no more than is taught him. Time pass'es silently on, and Ages steal away, before there starts up a studious, inquisitive Person, who bends his Wit to improve the Discoveries of his Ancestors, and raise them to their just Perfection.

N o w of this Observation, I am of the mind, there is not again in Nature so clean an Instance as the *Gout* affords us. The *Gout*, at first, pass'd for no other but
an

an Evil Spirit, which an Exorcising Priest attack'd with Charms, before ever the Physician fell foul upon him with poisonous *Recipe's*.

THE Physician, purely to force a Trade, impos'd upon the People, That the *Gout* was a Disease. Having cheated them with this false Opinion, he plagu'd them with real Tortures: All which he was pleas'd to christen by the general Name of the *Therapeutick Method*; in which his barbarous Executions thus follow one another:

FIRST, *Pblebotomy*; then *Catharticks*, *Emeticks*, *Hypnoticks*, the ——— and all. And while the Inside of the poor Patient is thus miserably rack'd and confounded, he daubs the Outside with Anodyne Applications, Unguents, and Cataplasms. And when all is done, I'll give them my Body to practise on, [tho' I had rather the Executioner had it to dispatch outright] if plain Cathartick Gruel, and the Cataplasm of a fresh Cow-Turd, do not work greater Wonders than any Thing they can pretend to.

FROM *Germany*, nay, from beyond the *Alps* they come, with hard Names,
exo-

exotick Cant, and baneful Poyson, to allay the Paroxysm, and remove the *Procatarxis* of the *Gout*. But, God be thank'd, their Practice decays ; and must do more and more every day, now that it is so plainly discover'd that the *Gout* needs no Remedy ; not being in truth, and proper speaking, a Disease, but a Sovereign Antidote against the most dangerous Diseases : And therefore People of the best Sense are content to let it take its Course ; and not only so, but they are proud to publish the Satisfaction they take in one or other Advantage which the *Gout* affords them.

F O R instance ; as to the Foreknowledge of the Weather : The *Gout* never twitches their Nerves, but they will be telling others what Changes are near at hand.

N O W, that which I propose is this : That People should not think it enough to know thus much of the *Gout*, but study to improve and increase their Knowledge : For no doubt, more may be made of this Blessing, than ever yet was done by the happy Man that has enjoy'd it longest. I am persuaded, that if the fortunate Patient would be at the Pains to observe all the Motions of the *Gout*, in
his

his pinching, smarting, galling Accesses ; in his gnawing, stabbing, burning Paroxysms ; in his evacuating, tender, remitting Recesses ; he might quickly come to wind a Storm so long before, that in a short Time, no Owners would think their Ship safe, but with a *Gouty* Master : Nor would any experienc'd Seaman, that wanted a Ship, offer himself to the Merchants, but upon Crutches.

POSSIBLY, here some nice Person may object, That 'tis a sad Thing to be a Cripple. I reply ; In Lameness, two Things are to be consider'd ; The *unsightly Gait*, and the *afflicting Pain*.

As to the *unsightly Gait*, set the *Italian* Proverb against it ;

He knows not Venus in her perfect Sweet-
[ness,
Who has never lain with a Lame Mi-
[stress.

AND *Montaign* tells us, that the same is said of Men, as well as Women : For the Queen of *Amazons* answer'd the Personable *Scythian*, who courted her to Love ; ἀρετα χωλὸς οἶφαι, *Lame Men make the best Gallants*.

I N that Female Republick, to prevent the Dominion of the Males, they lam'd them (Arms and Legs) in their Infancy ; believing that they would be rather the better for the Use which they should make of them thereafter.

MONTAIGNE gives a Philosophical Reason for the Advantage accruing by Lameness, either to Men or Women ; *viz.* The Legs and Thighs not receiving their due Aliment, it falls out, that the Genital Parts above are the fuller, better supply'd, and more vigorous.

2. As to the *Pain proceeding from Lameness.*

I WILL not, to diminish that, tell the Objector a long Story from the Reasonings of *Aristotle*, or the Practice of *Cato* ; but only pray him to consider the lower Sort of People, who know little of Example, and mind as little of Precept. Nature is their Guide, and this their familiar Practice : They call the *Phthisick*, says *Montaigne*, a *Cough* ; the *Bloody Flux* is no more with them than a *Looseness* ; a *Pleurisy* but a *Stitch in the Side* : And as they softly name, so they patiently endure these Grievances.

I F the Mercenary Adversaries of the *Gout*, the *Doctors*, have any other Objections against a *Bone-Almanack* besides what I have answer'd, let them be publish'd : I will fairly and fully answer them also, or renounce my Reverence for the *Gout*.

O T H A T I had an infallible Medicine, which would both certainly and speedily cause the *Gout* ! [Wine and Women are tedious and uncertain ways of purchasing the mighty Blessing :] I would not doubt but to make more of it, than ever *Daffy* did of his *Elixir*, or any strolling *Mountebank* of his *Nostrum*.

T H E Fair for *Rider's Almanack*, *Partridge's Almanack*, *Al—ch's Almanack*, lasts but one Month in the Year ; but I might vend *Gout-Almanacks* and *Bone-Almanacks* all the Year round.

H E R E I suspect, that the malevolent *Doctors*, that get their Living by their mischievous Craft in Practising on the *Gout*, will object, That all which I have hitherto urg'd in its Commendation, has a very great Allay : For tho' it is not dangerous, yet it is painful : Tho' the Patient has lucid Intervals, yet he has vio-

lent *Paroxysms* : Tho' he be a Prophet, yet the Spirit which inspires, rends him.

B U T of these Objectors I would fain know, Whether holy, prescious *Enthusiasm*, be not a furious, ungovernable Impulse ? Whether lucid Intervals are not more eligible, than a constant, weak, and fullen Light ? Whether *Pain without Danger*, is not better than *Ease without Security* ?

I A M of Opinion, That our Compositions are no more able to endure pure and unmix'd Felicities, than *Semele* (the Half-gone Mother of *Bacchus*) to abide the warm Congress of the *Olympick Jove*, circled with all his Glories.

Y E T, to silence Envy it self, the next Step we ascend, we shall see the *Gout* dealing to his Patients a Benefit so wondrous, refin'd, pleasant and useful, that he must be a very dull Creature, that can seriously think on this and not passionately wish, deliberately consider it and not heartily labour, by all honest ways and means to deserve the *Gout*.

4. G O U T Y Persons are most free from the Head-ach.

T H E Reason of which is this :

— The heavy Recrements of the Blood and nervous Juice always fall downward to the *Gouty* Joints.

T H E Nerves of the Head, the Fibres, and the Membranes ; whereof there are many plac'd above and under the Skull ; the two *Meninges*, the Tunicles of the Nerves, the *Pericranium*, and other *Periostia*, the Muscles, the *Panniculus Carnosus*, and lastly, the Skin it self, are all freed from a world of Torment by means of the Medicinal *Gout* ; which attracts to exterior remote Parts, vicious Humours of various Denominations, and there sets them on fire, wastes and evacuates them.

P E R S O N S much favour'd by the *Gout*, upon every long Absence of that best Friend of theirs, [whether occasion'd by unknown Accidents, or unwise Recourse to the mischievous Tampering of a wick-

a wicked *Doctor*] exchange their Freedom from the *Gout* for Pain more intense and dangerous. But of all other Pains, they are extremely subject to the *Head-ach* : Something of a Cloud (more or less) always hangs over their Brain : But as soon as ever the *Gout* pleases (forgiving their Ingratitude) to revisit them, presently the Weather breaks up, the Nerves are relax'd, the Fibres unmolested, the Membranes and Muscles recover their right Tone ; while the inimicus, contesting Particles, thrown off from boiling Blood and turgid nervous Juice, fall down to the remote Parts of the Body : And then the Understanding grows clear, the Thoughts brisk and active ; and the Patient is fitted, whatever his Station and Employment is in the World, to do the Duty thereof better than ever.

I H A V E been told of several Sea-Captains, [and I have Reason to believe the Relator] who, during a Fit of the *Gout*, happening to meet the Enemy, bestir'd themselves with a Vigor that forgot their Pain, and gave their Orders with a steddier Presence of Mind, than ever they were Masters of before.

I H A V E

I H A V E the Honour to be known to a Person of Quality, who has oblig'd the Age with several instructive Pieces ; who never publish'd a sorry Trifle, nor ever any Thing so absolutely perfect, useful and entertaining, as when he lay under a Course of the *Gout*. Then would he dictate like an Angel, or (which is much the same) like a Man inspir'd, to his ravish'd *Amanuensis*.

T H A T *Amanuensis* of his has told me, tho' he lov'd his Master very well, yet he was always sorry for his Recovery : For then his Strength fail'd him, and he was no more than another Writer ; I mean a Writer of the first Rank tho'.

I K N O W nothing that a Man (when he enjoys the *Gout*) is unfit for, but Jumping, Running of Races, or Foot-ball.

The *Amazons*, if they are not bely'd, coveted to admit Strangers *Flagrante Paroxismo*. Had *Montaigne* ever met with the *MS.* whence I have the Notice, he would have given us a Philosophical Reason for it.

T H E *Gout* being thus beneficial, I bless my self to think, that any Patient should

should be so much his own Enemy, as to be weary of it ; any *Doct̄or* so much an Enemy to Mankind, as to offer at the Cure. But cure it they can't, whatever they pretend, unless they kill the Patient.

F O R my part, I know no Difference in the Earth between a *Doct̄or of Physick* and a *Tinker* ; save that the *Doct̄or* has more of the *Tinker*, and the *Tinker* more of the *Doct̄or* in him. For the *Tinker* effectually stops that particular Hole which he is hir'd to stop, tho' he makes two other for't ; but the *Doct̄or* does but disturb the *Gout*, which he undertakes to cure : And when the vicious Humours of the Body are not suffer'd to have their Course to the exterior, remote Parts, there to be sacrific'd on the *Internodial* Altars of the *Gout*, they revert with Fury and Indignation, dangerously assault the Vitals, diffuse their Venom over all the *Viscera*, corrupt the Stomach, but more especially affect the Head with violent Pains ; which are often follow'd by dangerous Swoonings, a *Vertigo*, a Failing of Memory, nay, and sometimes a downright *Delirium*.

T H U S

T H U S Physicians cure their Patients of the *Gout* ! Then doubly bless'd are the Poor and Needy, who, when they have the *Gout*, and do not understand their own Happiness, cannot be at the Charge to get rid on't by a Cure of the *Doctors*.

N A Y, beside the mischievous Consequences of their meddling, their very meddling it self is a forer Pain than the *Gout* a Thousand times. So that that Man's Intellectuals must not be right, who would not wish to have his Head-ach cur'd by the *Gout*, rather than by the *Doctors* Methods ; *i. e.* by being purg'd and blooded, cupp'd and flux'd ; stified with Spirit of Hartshorn and Soot, drench'd with Cephalick Juleps, and Waters cold as those that extinguish'd the Vital Heat of that Renowned, Thrice-illustrious Hero, hight Old *Simon the King*.

T H E *Gout*'s a Specifick ; a single, proper, and effectual Remedy for the Head-ach : By a strong Revulsion, it attracts morbifick Matter from the nobler Parts : And ever while you live, say I, keep Pain from your Head, and Sorrow from your Heart.

THE honest old *Beldam* made Sport for her Neighbours, when she apply'd the Clyster to her Forehead, the Part affected. Again, when her Neighbours turn'd up her blind Side, and play'd the Pipe at her Virgin Avenue, that was a Jest to her. 'Marry Gap, quoth she, 'tis the upper 'End that akes, and you give Physick 'to the lower.' But the Clyster was a good Remedy for the Head-ach, tho' planted at distance ; and so the *Gout*.

How necessary a Friend to the Head the Medicinal *Gout* is, (keeping it easy, clean, and free from all morbifick Matter which disturbs the Brain) we might partly guess, from the subtil Observation of the famous *Confucius* upon *Gouty* Persons ; which is communicated to us by one of the chastest Historians among the veracious Emissaries : For the *Cbinese* are bless'd with the *Gout* as well as the *Europeans*.

' It is possible, said that wise *Mandar*
' *darin*, for a Lame, *Gouty* Person to be
' a Knave : Even in our own Country
' have I known some such : But who
' ever knew a *Gouty* Cripple that was a
' Fool ?

IN a Book of that great Master of *Morals and Politicks*, presented by a *Mandarin* of *Confucius's* own Race, to a Learned Jesuit who has enrich'd the King of *France's* Library with it, [But I suppose the Book was there reposit'd since a certain Person finish'd his Travels] these further Remarks are deliver'd :

‘ N A T U R A L Fools never acquire the
 ‘ *Gout* : The Sons of *Gouty* Persons are
 ‘ defended from Dulness and Folly by the
 ‘ Sins of their Parents : Or if in their
 ‘ Minority their Understandings happen
 ‘ to lie a little backward, they shall no
 ‘ sooner enter on their *Gouty* Inheritance,
 ‘ but a bright Illumination brings the
 ‘ same forward. Whatever a Man's Na-
 ‘ tural Powers are, they are so improv'd
 ‘ by the *Gout*, so refin'd, so heighten'd in
 ‘ the *Paroxysm*, that I am almost tempted
 ‘ to call it a Sort of Natural Inspira-
 ‘ tion.

Facile est inventis addere :

W H A T the Noble *Confucius* has admirably well observ'd of the *Gout*, *viz.* That it is a perfect Deletory of Folly ; prompts me to think, that it would be worth Enquiry, whether the *Gout* is not

as effectual against Madness : And we may reasonably believe that it is so, if upon Examination it should be found that there are no *Gouty* People in *Bedlam*. And then for the Recovery of those poor Creatures to their Wits again, it will not need much Consideration, whether they ought not to be excus'd the hard Blows which their barbarous Keepers deal them ; and the *Therapeutick* Method of *Purging*, *Bleeding*, *Cupping*, *Fluxing*, *Vomiting*, *Clystering*, *Fuleps*, *Apozems*, *Powders*, *Confections*, *Epithems* and *Cataplasms*, with which the more barbarous *Doctors* torment them ; and instead of all their Learned Tortures, indulg'd (for a Time only) a little Intemperance, as to Wine or Women, or so ; or the Scholar's Delight of Feeding worthily, and Sleeping heartily ; whereby they might get the *Gout*, and then their Madness were cur'd.

M A N Y and great are the Advantages which accrue to mortal Man from the *Gout* ; as cannot but sufficiently appear to your Worship from what I have (in running Haste) observ'd : But far more numerous, and unconceivably vast are the Improvements, which a Man worthy of the *Gout*, and sensible of his Happiness, might, with attentive Care, and sedulous Obser-

Observance, make. Yet I shall not insist on conjectural Topicks, to do Justice to so effectual a Promoter of the Safety of Human Life, but proceed on those Benefits which are the Objects of Sense : So that if there be any Person, that shall think or speak ill of the *Gout*, he must be one that does not desire, or deserve to live.

IT is a lofty Height to which I have advanc'd your Worship : Four steep Ascents you have already climb'd ; but the Honour of the *Gout*,

Caput inter nubila condit.

CAN your Head bear to mount a Fifth ? But why do I ask that Question ? The *Gout* it self will enable you.

5. THE *Gout* preserves its Patients from the great Danger of Fevers.

GOUTY Persons, by reason of a fix'd *Dyscrasy* of the Blood, are not obnoxious to Fevers. As they live free from the dreadful Pains of the Head-ach, so likewise from the scorching Heat of Fevers.

E V E

EVERY one knows, that a Fever is a high, disorderly Motion, or Over-boiling of the Blood : Which seldom or never happens to *Gouty* Persons ; because the malignant Recrements of the Blood, and nervous Juice, which occasion Fevers, are continually deposited in the Joints of *Gouty* Persons ; are there imprison'd, water'd, and consum'd, by the purging, healing, cleansing, sanative Fire of the burning *Gout*.

THERE is a natural Motion and Heat in the Blood, depending partly on its proper *Crafsis* and Constitution, [For being compos'd of Spirit, Salt and Sulphur, (Principles vigorous and active) it spontaneously grows turgid and tumultuous, like generous Wine in narrow Vessel pent ;] and partly to the Ferment implanted in the Heart, which rarifies the Liquor passing thro' its Channels, and forces it to rise with Effervescence frothy.

THE præternatural Ebullition of the Blood is caus'd either by some extraneous, heterogeneous Mixture, or from the immoderate Exaltation of its own natural Spirit, or Sulphur ; which when it happens, presently a high and quick Pulse
fol

follows : The Blood, like a sulphurous Liquor, taking fire, diffuses its burning Heat all over the Body.

THE vast *Sicilian Chasms*, which vomit flaming Heaps of Matter, sulphurous and combustible ; what are they, but Nature's Emblems of a burning fiery Fever ? And when the Poets fable, That haughty *Typhoeus*, big *Eryx*, and bold *Enceladus*, deep bury'd in the Earth by angry *Jupiter*, belch out those Fires which waste the Country, and fright the Inhabitants ; what mean'd they to denote, but the Restlessness of strenuous Heroes, [for want of the *Gout* to withdraw the Feverish Fuel] frying in Flames merciless and destructive ?

METHINKS I pity the Young and Healthy, whose Blood flows temperately, and never knew Disorder : I pity them, I say ; not for their present Ease, but because of their imminent Danger.

FOR when a *Royal Sun* of *France* blazes and perishes in Flames, painted by a brave *Russel's* masterly Hand ; when a vanquish'd Admiral shifts off in Boat inglorious ; a King of equal Valour, from a safe Station, all the while beholding the

Mon-

Monsieur's prudent Care to preserve a great Commander : When a haughty *Mareschal* is beat out of the strongest Bulwark, that fenc'd his Master's treacherous Rapine ; and, to induce that Master of his for once to keep the *Cartel*, can (in Spite of all his Blustering) part with his Sword : When Rebel Invaders are disappointed, and execrable Assassins punish'd ; at such tempting Occasions as these, who can forbear a rightful, lawful, and brim-full Glas ?

Y E T on so solemn a Festival, if the Healthy gives Nature but a Fillip, it may perchance throw him into a Fever, and that Fever perchance cost him his Life : Whereas the Man that's obnoxious to the *Gout*, chearfully ventures the Duty of the Day ; well-knowing, that when the worst comes to the worst, 'tis but roaring in *Purgatory* some forty Days, or so : And by that time the *Gout* has wasted and cleans'd off the Tartarous Recrements of undigested *Falern* ; who knows, but good News may come to make another Holy-day ?

P U R G A T O R Y, which cleanses the Souls of the Departed from their Filth, which sets them out of the Danger of the
Lake,

Lake, and renders them (like burnt Tobacco-pipes) clean and pure, and fit for *Paradise*, is a true Picture of the Fire of the *Gout*; which spends the morbifick Matter, that might otherwise throw the Body into a hellish Fever.

INDEED, *Infidels* and *Hereticks* may object, and say, That perhaps *Purgatory* is but a false Story: But no Matter for that; for grave Authors teach, that a false Story may be a true Picture, and serve to illustrate as necessary a Doctrine as that of *Purgatory*. But in this I am positive, that neither a false Story, nor a true one, can illustrate a more infallible Maxim than this; That the purging Fires of the *Gout* withdraw the Fuel from the destructive Fires of burning Fevers.

THOSE learned and worthy Authors, that write of *Devils* and *Spirits*, and know the Natures and Orders of them as perfectly as Heart can wish, tell us, that there be two Sorts of them, *White* and *Black*, *Good* and *Bad*: So is it certainly with Diseases. The *Gout*, if it be lawful to call it a Disease, is a good and useful Disease, a *White Devil*: The Fever, a bad and hurtful Disease, a *Black Devil*; the Devil of a Disease, or a Disease that is the

Devil ; whom if ever the Physician casts out, I'll swear it is by Compact. Where- as the *Gout* is an honest *Febrifuge*, the Operations thereof natural and intelligible ; something painful indeed, but there's no Magick in them.

By the way ; If the Physician cures, or casts out *Black Diseases* or Devils, by Compact with *Black Devils* ; may it not be said to be a double Wickedness ? For I took it to be the *Roman Priest's* ungodly Office, with rumbling Exorcisms, to eject them.

But this is the Fault also of other Dealers : There's nothing more common among them than to encroach upon one another's Trade. Could Tyrants inflict Fevers, they would never make use of Rack or Gibbet, Axe or unrighteous Judge, unless the Object of their Fate were an honest, *Gouty* Fellow : For the *Gout* would soften the feverish Infliction, as the *Popish* Printer did his Father Confessor's *Penance*, when he boil'd the Pease which he was requir'd to put in his Shoes before he took his Walk.

THERE is not certainly a severer Torment than a burning Fever, nor a
more

more Sovereign Antidote than the Medicinal *Gout*. So that 'tis a Truth, clear as the Sun, If more People had the *Gout*, fewer would die of a *Fever*.

HAVING plac'd these Things in so clear a Light, I am strongly perswaded, that not your Worship only, but the Generality of the Age will set their Prejudices aside, and yield to the happy Force of the many useful Truths, which by the bright Illumination of a violent *Gout-Paroxysm* I have here discover'd : So that hereafter, instead of the old parting Compliments, —— *Save you, Sir ; God keep you in good Health ;* I question not but we shall say, —— *The Gout defend you, Sir ; God give you the Gout.* For we ought not to hope for a Blessing without the Means.

TO wish a Man the *Gout*, is to wish him that which withdraws Fuel from Diseases, and preserves Life at so cheap a Rate : It costs a Man not a Penny more than Patience.

IT has been the Opinion of some Writers, that none can be sav'd who die of the *Plague* : But in judging of the Future State of others, I think it best to venture

being mistaken on the charitable Side ; and therefore I would sooner believe, that none can be damn'd who have the *Gout*. And I must tell your Worship, that I have known a less probable Sign of Salvation given by a Dissenting *Rabbi* to his Hearers.

W H E N *Mercury*, by the mighty Power of a Verse (borrow'd from that great Architect, *Homer*) heav'd up the aspiring Mountain *Pelion*, and pil'd it entire on Heav'n-shouldring *Ossa*, and then help'd *Charon* up to the Top ; the poor old Ferry-man complain'd, That the Distance from the Earth was so great, that he could not see what was done there.

I A M much afraid, Sir, that this uppermost Step of Ascent on which I am going to seat your Worship, that you may have a full View of the amazing Excellence of the Medicinal, Useful, Health-restoring, Soul-enliv'ning *Gout*, will place you at such a vast Distance above Terrene Things and Notions, that you will not be able to discern the true Proportion of that Benefit which crowns the Honour of the *Gout* ; at least, not so plainly as I could wish.

6. To crown the Honour of the G O U T, *It is not to be cur'd.*

THE *Gout* defies all your gross *Gallemical* Methods, and all your exalted *Chymical* Preparations : For the conjunct Causes thereof (as the Learned *Willis* confesses) lie in Parts so very remote, that the Virtues of no Medicines can reach them. And Heaven be prais'd for it : For why, Sir, would you *Cure* [as you call it] the *Gout*, which gives you Pain without Danger, a better Taste of Health by an Acquaintance with Pain, a Knowledge of future Things, Freedom from the Head-ach, and from Fevers ?

B L E S S us ! That any Man should wish to be rid of the *Gout* ; for want of which he may become obnoxious to Fevers and Head-ach, be blinded in his Understanding, lose the Taste of his Health, and the Security of his Life.

I H O P E you and I, Dear Sir, shall be better advis'd : And to shew that we are so, and at the same Time to set the World a good Example, I hope we shall neither of us ever tamper with the *Doctor*
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for the Cure of the *Gout*, which really and truly is incurable, unless the Patient be to be kill'd ; which is what the *Doctor's* Medicines aim at, perhaps not what he directly aims at himself : For his Heart is chiefly upon his Fee ; his Prayers, that his Patient may neither die nor recover ; at least not die while he's worth a Penny : But when his last Penny is spent, then the miserable Creature is forsaken, like the poor Woman in the Gospel, and may perish for all him, unless Heaven has a Miracle in Store for a poor Sinner that has been tormented by a nasty D — before his Time.

BUT lest I should be thought, in Vindication of the Honour of the *Gout*, too severe against the Pretenders to cure it, I shall argue against them from their own Confessions.

WE may say of every *Medicaster*, whether a College or a Stage-Doctor, *Habemus Confitentem reum* ; The whole Clan of them are *Homicides* by their own Confession.

OTHER wicked People put on the Guise of Honesty, for the better perpetrating their Crimes ; but Physicians own the
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the R——y of their Art. Indeed, to save themselves from publick Infamy, they give this softning Turn to their scandalous Cause. The Principles of their Art, they say, are difficult to be understood, and uncertain to be rely'd on : And then also the Temperament of the Body on which they practise, can be but guess'd at : So that the Success of the most Learned Practitioner can be but casual.

N o w that after this these Men should be entertain'd, and so general Admittance giv'n to their Practice, does evidently prove, That the Generality of Men, when they lose their Health, lose their Wits together with it.

I W I L L allow, that it were reasonable for a Sick Man liberally to part with his *Guinea's* for his *Health*, if the *Doctors* (that have their Money in Hand) were sure of restoring Health, or upon Failure would refund : But to pay down ready Money for a Lottery-Chance, where 'tis great Odds but the Adventurer increases his Malady, and hastens his Death ! I, for my part, declare against it ; and am perswaded, that no one who considers rightly, but would keep his Money, and bear his Burthen.

A SPARE

A S P A R E and easy Diet shall be always my Physick ; and I will leave it to Nature to do her own Work.

B U T let us come to some more particular Acknowledgments of these deadly Enemies of Mankind.

G A L E N, that is still rever'd as a God by modern Practitioners, acknowledges it impossible to find out a Medicine that shall do any great good one way, and not do as much hurt another.

T H E Learned Dr. *Hammond* fatally experienc'd the Truth of this Acknowledgment : The Medicine which was prescrib'd him to cure the *Gout*, mov'd the Gravel from his Kidneys, which being too big to pass the *Ureters*, choak'd the Chanel, and depriv'd him of his Life that way.

C O R N E L I U S A G R I P P A tells us of one *Rasis*, a Physician of Note, who considering the foolish Credulity of Patients, and the contentious Ignorance of Professors in Physick, advis'd, That never above one *Doctor* should be made use of at a Time ; giving this Reason, Because
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the Mistake of a single Man was less dangerous. And I would advise never to use any : For as the Mistake of one Man is less dangerous than of a Consult of them, so the having nothing to do with any one, is less dangerous than the Mistake of one : For Nature can commit no Mistake ; but, if not loaded with Luxury, nor disturb'd with Physick, will vigorously strive to throw off every noxious Disease.

SUCH the *Gout* is not : For Nature throwing off morbidick Matter to the remoter Parts of the Body, does designedly beget the *Gout*, and make use of that admirable Remedy to cure Diseases already gotten, and to prevent others.

BUT it is not mere Reason which I rely upon, when I advise Men to trust Nature alone for their Recovery, and never go to a Physician : I have the greatest Authority to support my Advice, 2 *Chron.* xvi. 12.

ASA, in the 39th Year of his Reign, was diseas'd in his Feet, [as I am now, which hinders me from running to my Commentators ;] but I remember the
 H Phrased

Phrase of the *Septuagint*, is, ἐμαλαρία τῶν ποδῶν, his Feet were soft and tender, [swell'd with the *Gout*, that must be the Meaning] until his Disease [*Gout*] was exceeding great; yet in his Disease, [ἐν τῇ μαλαρία αὐτῆς, in the extream Softness and Tenderness of his *Gout*] he sought not to the Lord, but to the Physician.

I DO not see how our *Doctors of Physick* can evade the Force of this Text, in Defence of their Profession: For 'tis a very weak and precarious Reply which they make, when they tell us, That *Asa* is blam'd, not directly for *Seeking to the Physicians*, but for not *Trusting in the Lord* when he sought to them.

NOW I will grant these Gentlemen, that it is the Duty of Patients to *trust in the Lord* when they *seek to the Physicians*; nay, it is their Duty to *trust in the Lord* then above any other Time; for then they run themselves into those Hazards, that (if the Lord does not help them) 'tis odds but they miscarry.

BUT I would have these Physicians, who make but sorry Interpreters of Scripture,

pture, to consider, That the Text sets *Seeking the Lord,* and *Seeking the Physician,* in opposition to one another; plainly enough implying, that the former was his Duty, the latter his Fault.

BUT our Physicians, it seems, would have the Sick *seek to the Lord,* and them both; as if the Lord could not do his own Work without them.

Odi profanum Genus

HENCE, Sir, it is plain to me, that they are an Order of Men that care not much what they say or do to uphold their own Honour, and keep their ungodly Trade a-going. But therefore I would wish all unhealthy People, who have bought their Misery of the Professors, and all honest Gentlemen who are preserv'd by the Salutory Gout in the Land of the Living, to prefer a *Bill in Parliament* against this destructive Order of Men, that by a strong *Cathartick Act* they may be purg'd out of His Majesty's Dominions. I will engage, that there's never a Family in the Nation but shall by this means (besides their Health) save their Taxes; so that a vigorous War

may be continued against *France*, till the *Monsieurs* are not worth a *Livre*, and no body with us ever the poorer.

F O R such an useful Decree, we are not without a President in History.

T H E wise *Romans* under *Marcus Porcius Cato*, banish'd *Physicians* not only from *Rome*, but also from *Italy*: Which Counsel, it may be reasonably thought, contributed not a little to the Increase of their People: For as where the most *Lawyers* are, there are the most Quarrels and Contentions; so where the most *Physicians* are, there are the most Funerals: And some say, where the most *Divines*, there the most Differences about Religion. But that's not the Fault of the *Divines*; for if the Magistrate would let the strongest Party alone, they would force all the rest to be of their Opinion.

B U T I am afraid I forget my self, in too long a Digression. What I ought chiefly to insist on, is the Superlative Excellence of the *Gout*, which is never to be remov'd.

T H E Fear of losing a Blessing, takes off from the Pleasure of enjoying it. Thieves may plunder your House ; Age will ruin your Beauty ; Envy may asperse your Reputation , Bribes corrupt your Faith : But the *Gout* is a sure Inheritance ; neither Thieves, nor Knaves, neither Time, nor Envy, nor any Thing else can despoil you of it.

A M A N may himself, if he has a mind to't, squander his Estate, blemish his comely Form, injure his Fame, and renounce his Honesty : But let him get rid of the *Gout* if he can. That Blessing he may take Comfort in, being secure that 'tis for his Life.

T H E Y say, there's more Care and Trouble in keeping an Estate, than getting it. As for the *Gout*, there may be some Trouble in getting it ; tho' that is mix'd with Pleasure too ; but no Man is put to the least Care or Trouble for the safe-keeping of the *Gout*. He may endure Misery enough, indeed, if he seeks to the *Physician* for the Cure of it.

Y o u cannot be always young and handsome ; but *gouty* once, and *gouty* ever.

T H E N C E

THENCE came the Proverb; *Drink Claret, and have the Gout; and drink no Claret, and still have it.*

THE *Gout*, tis true, is the Reward of some Works; but there's no Forfeiting it, and therefore tis preferable to a *Crown Imperial.*

POSSIBLY a wise and worthy Person may secure his Virtue against dangerous Temptations, but then he must be always upon his Guard. But let him take as little Care of himself as he pleases, he shall never have the less *Gout* for his loose way of Living.

BUT possibly it may be objected, That the *Gout*, curing other Diseases, and not being to be cur'd it self, becomes an Encouragement to Intemperance and Lust. The Lustful and Intemperate drink and love on; reckoning that the *Gout* will carry off the evil Consequences of wild Excess, and foolish Passion.

NOW I will not lye for the *Gout*, as much as I honour it: If it were not for this one Abatement, twere Physick for an Angel.

BUT

BUT that the Reader may not reproach me for a gross, Philosophical Error, I declare, that I do not mean for *the Spiritual Substance of an Angel*; for that (I well know) needs no Physick, of one Sort or other; but for the Corporeal Vehicle which an Angel may chance to assume: Which Vehicle being rectified by the *Gout*, may, with less Trouble, be actuated by the Angel.

SIR, I thought to have taken a longer View of the Excellency of the Noble *Gout* from this sublime Ascent, which represents it with its greatest Advantage, the Advantage of being incurable: But alas! the violent *Paroxysm* which I have labour'd under for these Three short Days and Nights abates: The Intenseness of my Pains considerably remits; and therefore I am forc'd to break off abruptly: For I am sensible, that no Man can do Honour to the *Gout* by a just and adequate Panegyrick, but he that at the Time of writing feels it in Extremity.

F I N I S.

